

**IMPLICATIONS OF KUNTOWIJOYO'S PROPHETIC SOCIAL  
SCIENCES IDEAS IN ISLAMIC EDUCATION**



**THESIS**

Submitted to the Islamic Education Study Program (PAI)

Faculty of Islamic Religion Muhammadiyah University of Surakarta

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**FACULTY OF ISLAMIC RELIGION**

**MUHAMMADIYAH UNIVERSITY OF SURAKARTA**

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## ADVISORY SERVICE NOTES

Surakarta, March 6, 2021

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Dean of the Islamic Faculty

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In Surakarta

*Assalamu 'alaikum Warahmatullahi Wabarakatuh*

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*Wassalamu 'alaikum Warahmatullahi Wabarakatuh*

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Surakarta, March 6, 2021

Respect me,



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**MOTTO:**

رُشْدًا عَلِّمْتَ مِمَّا تُعَلِّمُنِ أَنْ عَلَى اتِّبَاعِكَ هَذَا مُوسَى لَهُ قَالَ

*Musa said to Khidhr, "Can I follow you so that you may teach me the truth among  
the knowledge you have been taught?" (QS. Al Kahfi: 66).*

## **DEDICATION**

With gratitude thanks to the favor and ease of Allah SWT and suri tauladan Prophet Muhammad SAW writers can complete this simple work. This thesis of the author presents to:

1. Trias Supardi and Supinah, beloved fathers and mothers who always give encouragement, affection, prayer, attention and support both materil and non materil are endless.
2. My older sister Farvin Halimatus Sa'diyah encouragement as well as advisor in completing the thesis.
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## GUIDELINESS ARABIC TRANSLITERATION-LATIN

Based on the joint decree of the Minister of Religious Affairs and Minister of Education and culture of indonesia No. 158/1987 and 0543b/U/1987, dated 22 January 1988.

### 1. Single Consonant

Arabic Alphabet	Name	Latin Alphabet	Description
ا	Alif	Not symbolized	Not symbolized
ب	ba'	B	Be
ت	ta'	T	Te
ث	sa'	ṡ	Es (with the above point)
ج	Jim	J	Je
ح	ḥa'	ḥ	Ha (with the above point)
خ	kha'	Kh	Ka and Ha
د	Dal	D	De
ذ	Ẓal	Ẓ	Zet (with the above point)
ر	ra'	R	Er
ز	Zal	Z	Zet
س	Sin	S	Es

ش	Syin	Sy	Es and Ye
ص	ṣād	ṣ	Es (with the above point)
ض	ḍaḍ	ḍ	De (with the above point)
ط	ṭa'	ṭ	Te (with the above point)
ظ	ẓa'	ẓ	Zet (with the above point)
ع	‘ain	‘	Inverted comma to top
غ	Gain	G	Ge
ف	fa'	F	Ef
ق	Qāf	Q	Qi
ك	Kāf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
ه	ha'	H	Ha
ء	Hamzah	‘	Apostrof
ي	ya'	Y	Ye



## 2. Double Consonant Because Syaddah Written in Double

عَدَّة	Are written	‘iddah
--------	-------------	--------

## 3. Ta' marbūṭah

- a. When turned off written h

هبة	Are written	Hibah
جزية	Are written	Jizyah

(This provision is not applied to Arabic words that have been absorbed into the Indonesian language, such as prayers, zakat, and so on, except when required the original pronunciation).

When followed by the word "al" and the second reading is separate, it is written in "h".

كرامة الأولياء	Are written	karāmah al-auliā'
----------------	-------------	-------------------

- b. If ta' marbūṭah live or with fathah, kasrah, and dammah harakat written "t"

زكاة الفطر	Are written	zakātul fītri
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**c. Short Vocal**

◌َ	Kasrah	Are written	I
◌ِ	fathah	Are written	A
◌ُ	ḍammah	Are written	U

**d. Long Vocal**

fathah + alif → example: جاهلية	Are written	ā → jāhiliyah
fathah + alif layyinah → example: يسعا	Are written	ā → yas‘ā
kasrah + ya’ turned off → example: كريم	Are written	ī → karīm
ḍammah + wāwu turned off → example: فروض	Are written	ū → furūd

**1. Double Vocal**

fathah + ya’ turned off → example: بينكم	Are written	ai → bainakum
fathah + wāwu turned off → example: قول	Are written	au → qaulun

## 2. Followed by the word "ال"

The word "ال" transliterated with "al" followed by a liaison "-", both when met with the letter Qomariyyah and the letter of Syamsiyyah, example:

القلم	Are written	al-qalamu
الشمس	Are written	al-syamsu

## 3. Capital Letters

Although Arabic script does not recognize the capital letters, but in the transliteration of the capital letters used for the beginning of sentences, names themselves, and so on as the provisions of EYD. The beginning of the word on the self-name is not written in capital letters, example:

وما محمد الا رسول	Are written	Wa mā Muḥammadunillarasūl
-------------------	-------------	------------------------------

## **Abstract**

The purpose of this study is to identify the idea of Kuntowijoyo's prophetic social science and to analyze the implications of Kuntowijoyo's prophetic social science idea in Islamic education.

This research is a research library, with a philosophical approach. The data source of this research uses primary and secondary data. The data collection method that researchers use is the method of documentation because the data collection technique of this research is qualitative. While the data analysis techniques are data reduction, data presentation, and drawing conclusions from the data that the researcher has obtained.

The results showed that there are implications for Kuntowijoyo's social prophetic ideas in Islamic education, namely: The three pillars of Kuntowijoyo's prophetic social science ideas are humanization, liberation and transcendence. Humanization positions man as the ideal being among the creations of God's creatures on this earth. and influence on changes in behavior, activities and achievements in learners and preparation for the life of the world and the hereafter. The liberation of efforts to free people from all forms of oppression, is dialogic, realistic and opens opportunities for the growth of critical power and creativity of learners. Transcendence to improve the faith, understanding, understanding and experience of learners about the teachings of Islam so that formed Muslim people who believe and fear Allah SWT and noble character in personal life, society, nation and state.

The implications of Kuntowijoyo's prophetic social sciences in Islamic education are humanization to free learners from the shackles of ignorance, poverty, retardation, as well as freeing cheesemudan thinking and historical determinism in order to realize Islamic education covering three domains, namely cognitive, affective, psychomotor as a tangible manifestation of vertical and horizontal piety in learners. Liberation is the liberation of human beings from all forms of oppression, demanding openness and intensity of dialogue in the teaching and learning process. This is necessary because with the creation of a dialogueal atmosphere, psychologically makes the learner feel himself involved, participate in creating and even feel owned. Transcendence brings students to believe in Allah SWT. Making the Qur'an as a source of inspiration and motivation that can encourage Muslims to involve themselves in the work and development of science as a theological basis. However, science needs to be directed theologically, ethically, and morally to build a closer relationship between man and Allah SWT as the creator from which all knowledge is sourced, as well as to help man carry out the duties of his caliphate on earth.

**Keywords: Prophetic Social Sciences, Kuntowijoyo and Islamic Education.**

## **Abstrak**

Tujuan penelitian ini adalah untuk mengidentifikasi gagasan ilmu sosial kenabian Kuntowijoyo dan menganalisis implikasi gagasan ilmu sosial profetik Kuntowijoyo dalam pendidikan Islam.

Penelitian ini merupakan penelitian perpustakaan dengan pendekatan filosofis. Sumber data dalam penelitian ini menggunakan data primer dan sekunder. Metode pengumpulan data yang peneliti gunakan adalah metode dokumentasi karena teknik pengumpulan data dalam penelitian ini adalah kualitatif. Sedangkan teknik analisis datanya adalah reduksi data, penyajian data, dan penarikan kesimpulan dari data yang diperoleh peneliti.

Hasil penelitian menunjukkan bahwa terdapat implikasi gagasan ilmu sosial profetik Kuntowijoyo dalam pendidikan Islam, yaitu: Tiga pilar gagasan ilmu sosial profetik Kuntowijoyo adalah humanisasi, pembebasan dan transendensi. Humanisasi memposisikan manusia sebagai makhluk ideal di antara makhluk ciptaan Tuhan di muka bumi ini. dan pengaruhnya terhadap perubahan tingkah laku, aktivitas dan prestasi peserta didik serta persiapan untuk kehidupan dunia dan akhirat. Upaya pembebasan rakyat dari segala bentuk penindasan bersifat dialogis, realistis dan membuka peluang bagi tumbuhnya daya kritis dan kreativitas peserta didik. Transendensi untuk meningkatkan keimanan, pemahaman, pemahaman dan pengalaman peserta didik tentang ajaran Islam sehingga terbentuk umat Islam yang beriman dan bertakwa kepada Allah SWT serta berakhlak mulia dalam kehidupan pribadi, bermasyarakat, berbangsa dan bernegara.

Implikasi ilmu sosial profetik Kuntowijoyo dalam pendidikan Islam adalah humanisasi untuk membebaskan peserta didik dari belenggu kebodohan, kemiskinan, keterbelakangan, serta membebaskan pemikiran cheesemudan dan determinisme sejarah guna mewujudkan pendidikan Islam yang meliputi tiga ranah yaitu ranah kognitif, afektif, psikomotor. sebagai wujud nyata kesalehan vertikal dan horizontal pada peserta didik. Liberation adalah pembebasan manusia dari segala bentuk penindasan, menuntut keterbukaan dan intensitas dialog dalam proses belajar mengajar. Hal ini diperlukan karena dengan terciptanya suasana dialogis, secara psikologis membuat peserta didik merasa terlibat, ikut berkreasi bahkan merasa dimiliki. Transendensi membawa siswa beriman kepada Allah SWT. Menjadikan Alquran sebagai sumber inspirasi dan motivasi yang dapat mendorong umat Islam untuk melibatkan diri dalam karya dan pengembangan ilmu sebagai landasan teologis. Namun, ilmu pengetahuan perlu diarahkan secara teologis, etis, dan moral untuk membangun hubungan yang lebih erat antara manusia dengan Allah SWT sebagai pencipta dari mana semua ilmu bersumber, serta membantu manusia menjalankan tugas kekhalifahannya di muka bumi.

**Kata Kunci: Ilmu Sosial Profetik, Kuntowijoyo dan Pendidikan Islam.**

## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور أنفسنا و من سيئات أعمالنا  
من يهده الله فلا مضلله و من يضلله فلا هادي له. أشهد أن لا إله إلا الله و أشهد أن محمدا  
عبده ورسوله. أما بعد.

*Bismillāhirrahmānirrahīm*

*Alḥamdulillahirabbil'ālamīn*, praise the presence of Allah Swt. who has given mercy and karunia\_Nya, so that the final task (thesis) with the title "Implications of The Idea of Prophetic Social Sciences Kuntowijoyo In Islamic Education." can the author complete.

The writing of the results of this research is compiled and made to fulfill the final task (thesis). The author realizes that in the process of writing the final task (thesis) can be done because of the support and assistance from various parties. For that the author expresses his gratitude to:

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Author

(Farvin Rouf Alfarisi)

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